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# A TO Z INDIA

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Bharat, Hindustaan and India
Salil Saroj

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Dr.APJ Abdul Kalam - Career scientist and Science administrator
Santha

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Indian Culture ● Indian Art ● Indian Lifestyle ● Indian Religion

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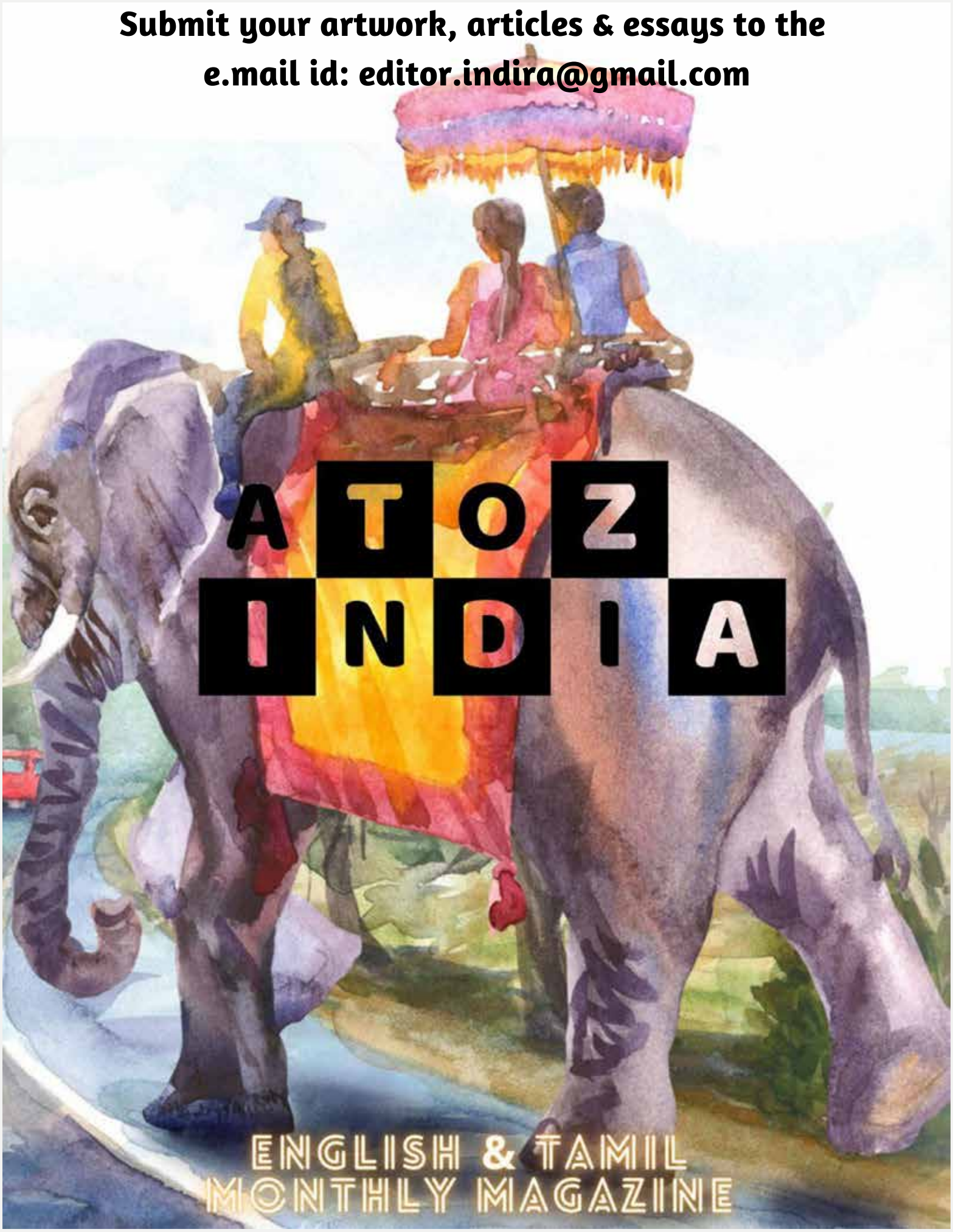

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## 05

**BHARAT, HINDUSTAAN AND INDIA**

The politics of naming is part of the social production of the nation. Its processes are shaped by broad socio-political conditions and can be studied from several angles. In the 19th century the name Bhārata was used to refer to the geographical, political and administrative entity that the colonial power called 'India'.

## 08

**DR.APJ ABDUL KALAM: CAREER SCIENTIST AND SCIENCE ADMINISTRATOR**

Bharat Ratna Dr. A.P.J. Abdul Kalam, was the 11th President of India (2002-2007).


**A TO Z INDIA:**
**Editorial Address**

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## FROM THE EDITOR

A TO Z INDIA magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.


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## From the Editor's Desk:

## Human population - Milestones by the billions

The population in 1 A.D. was 170 million; today, it's 7.9 billion, according to the museum, which worked with Population Connection, the U.N.'s World Population Prospects, Worldometers and NASA on the project. As it follows the population explosion, the American Museum of Natural History points out specific events that encouraged population growth, such as the advent of farming, travel and trade on the Silk Road, and the development of modern medicine.

At the dawn of agriculture, about 8000 B.C., the population of the world was approximately 5 million. Over the 8,000-year period up to 1 A.D. it grew to 200 million , with a growth rate of under 0.05% per year. A tremendous change occurred with the industrial revolution: whereas it had taken all of human history until around 1800 for world population to reach one billion, the second billion was achieved in only 130 years (1930), the third billion in 30 years (1960), the fourth billion in 15 years (1974), and the fifth billion in only 13 years (1987). During the 20th century alone, the population in the world has grown from 1.65 billion to 6 billion. In 1970, there were roughly half as many people in the world as there are now. It has also been estimated that a total of approximately 117 billion people have been born since the dawn of the human species, making the population currently alive roughly 7% of all people who have ever lived on planet Earth. The United Nations projects world population to reach 10 billion in the year 2050s.

Indira Srivatsa

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## Bharat, Hindustaan and India

✍ Salil Saroj, New Delhi
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The politics of naming is part of the social production of the nation. Its processes are shaped by broad socio-political conditions and can be studied from several angles. In the 19th century the name Bhārata was used to refer to the geographical, political and administrative entity that the colonial power called 'India'. The evidence presented shows that it was the Puranic memory of a naturally bounded (sea, mountains) and specifically socially organized territory where human beings could fulfill the specific sets of socio-religious duties required to maintain their cultural identity. That Bhārata—a cultural space whose unity was to be found in the social order of dharma—was a pre-national construction and not a national project. At the time of independence, India and Bhārata were equally worthy candidates to baptize the newly-born nation, along with 'Hindustan'. But the opening article of the Constitution discarded Hindustan and registered the nation under a dual and bilingual identity: 'India, that is Bharat'. One name was to be used as the equivalent or the translation of the other as exemplified on the cover of the national passport, where the English 'Republic of India' corresponds to the Hindi 'Bhārata gaṇarājya', or, perhaps even more telling, on India postage stamps, where the two words Bhārata and India are collocated. The name Hindustan has continued to be widely used in spite of, or may be thanks to, its plurality of meanings and the implication of the equivalence of Bharat with India has remained a subject of debate. It is likely that all these names will continue to be interpreted to fit new circumstances, to give new meanings to India's national identity, an ongoing, open-ended process.

Manu Goswami, Associate Professor of History, New York University has written eloquently on the conditions that allowed the emergence of new ways of viewing Indian past and has shown how the old Puranic conception of Bhārata acquired a new meaning for the Hindu intelligentsia during the colonial period. Whereas Bhārata was conceived as a social order, a space where specific social relations and shared notions of a moral order prevailed, (British) India referred to a political order, to a bounded territory placed under the control of a single centralized power structure and an authoritarian system of governance. By the mid-nineteenth century what educated Hindus called 'Bharat' was the territory mapped and organized by the British under the name 'India'. The old and native name Bhārata became a workable concept for the national cause despite the forcefulness with which the British conception of 'India'—and all it entailed in terms of spatial and political unity—was propagated and imposed. Now the reason why it retained its prestige for the educated Hindus is not only to be found in the uninterrupted transmission of the Puranic conception within their class. It is also due to the fact that from the mid-nineteenth century Orientalists gave 'Bhārata' a very special place in their discourse.

Supported from all sides as it was, then, not only had the old name Bhārata not fallen into oblivion, but it had been invested with a new meaning and was ready to serve the emerging country. But Hindustan remained a worthy candidate for the same cause, as, among other reasons, it could claim a political career that was associated with the Moghul Empire and therefore predated the colonial period. It is noteworthy that although Bipin Chandra Pal somehow described Hindustan as 'foreign', he was keen to draw the attention of his young correspondent to the contribution of the Moghuls to the development of an Indian

## Bharat, Hindustaan and India

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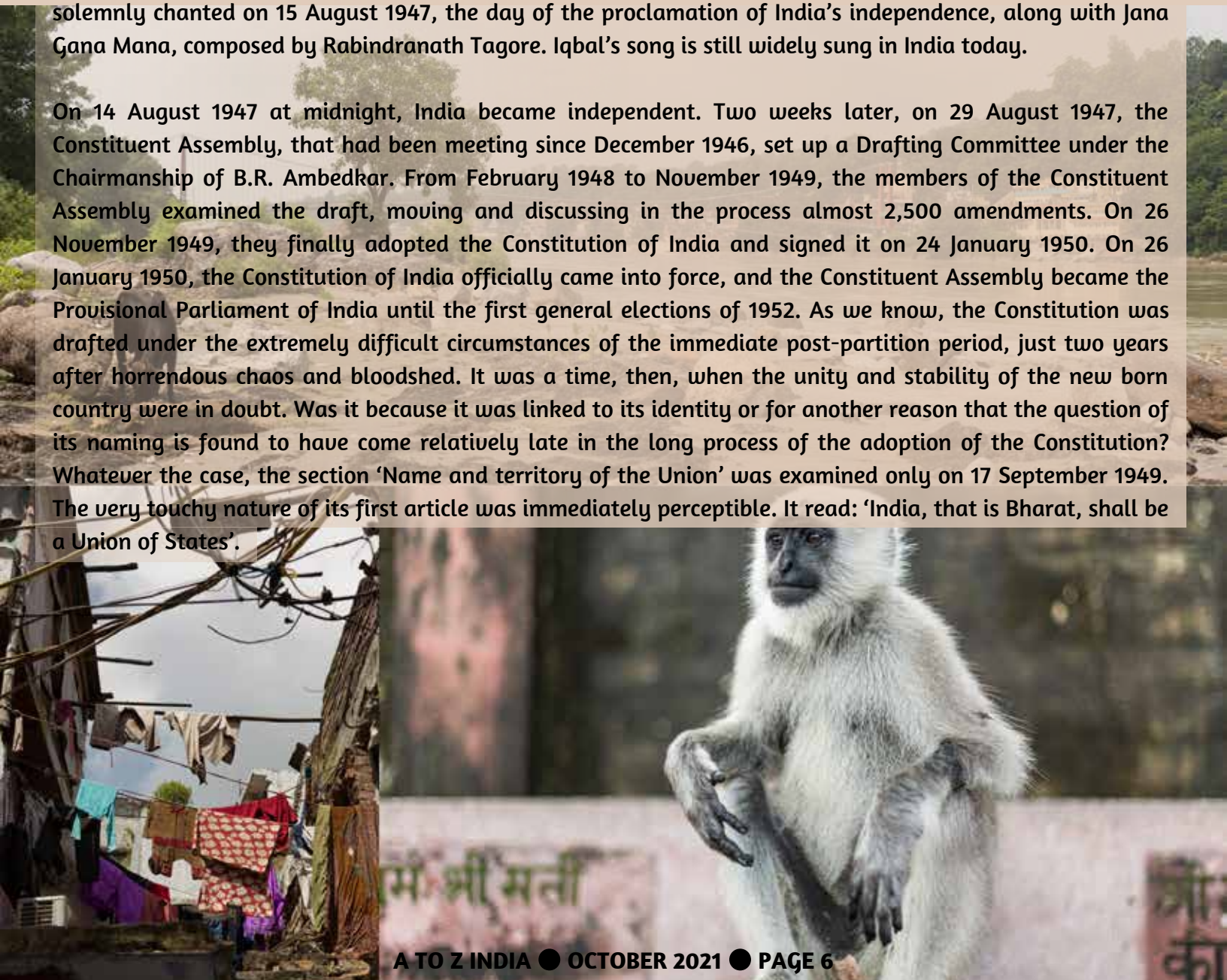
consciousness. It was during Moghul rule rather than during British rule, at a time when India was called Hindustan, that political unity had been achieved and added to the already existing cultural unity of Bhārata, allowing Indians to develop a complete sense of belonging together, irrespective of their religions.

In 1904 when he penned his famous patriotic poem in Urdu Hamārā deśa, 'Our country', Mohammad Iqbal (1877-1938) also associated Hindustan with Indians at large and with a composite religious culture:

Sare jahāṃ se acchā Hindustāṃ hamārā
Ham bulbuleṃ haiṃ us kī, yi gulistāṃ hamārā

The sense of belonging to a country (vaṭan) here overrides other loyalties. It is with this nationalist understanding of Hindustan that Iqbal's song, which became immediately popular in anti-British rallies, was solemnly chanted on 15 August 1947, the day of the proclamation of India's independence, along with Jana Gana Mana, composed by Rabindranath Tagore. Iqbal's song is still widely sung in India today.

On 14 August 1947 at midnight, India became independent. Two weeks later, on 29 August 1947, the Constituent Assembly, that had been meeting since December 1946, set up a Drafting Committee under the Chairmanship of B.R. Ambedkar. From February 1948 to November 1949, the members of the Constituent Assembly examined the draft, moving and discussing in the process almost 2,500 amendments. On 26 November 1949, they finally adopted the Constitution of India and signed it on 24 January 1950. On 26 January 1950, the Constitution of India officially came into force, and the Constituent Assembly became the Provisional Parliament of India until the first general elections of 1952. As we know, the Constitution was drafted under the extremely difficult circumstances of the immediate post-partition period, just two years after horrendous chaos and bloodshed. It was a time, then, when the unity and stability of the new born country were in doubt. Was it because it was linked to its identity or for another reason that the question of its naming is found to have come relatively late in the long process of the adoption of the Constitution? Whatever the case, the section 'Name and territory of the Union' was examined only on 17 September 1949. The very touchy nature of its first article was immediately perceptible. It read: 'India, that is Bharat, shall be a Union of States'.



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Dr.APJ Abdul Kalam:

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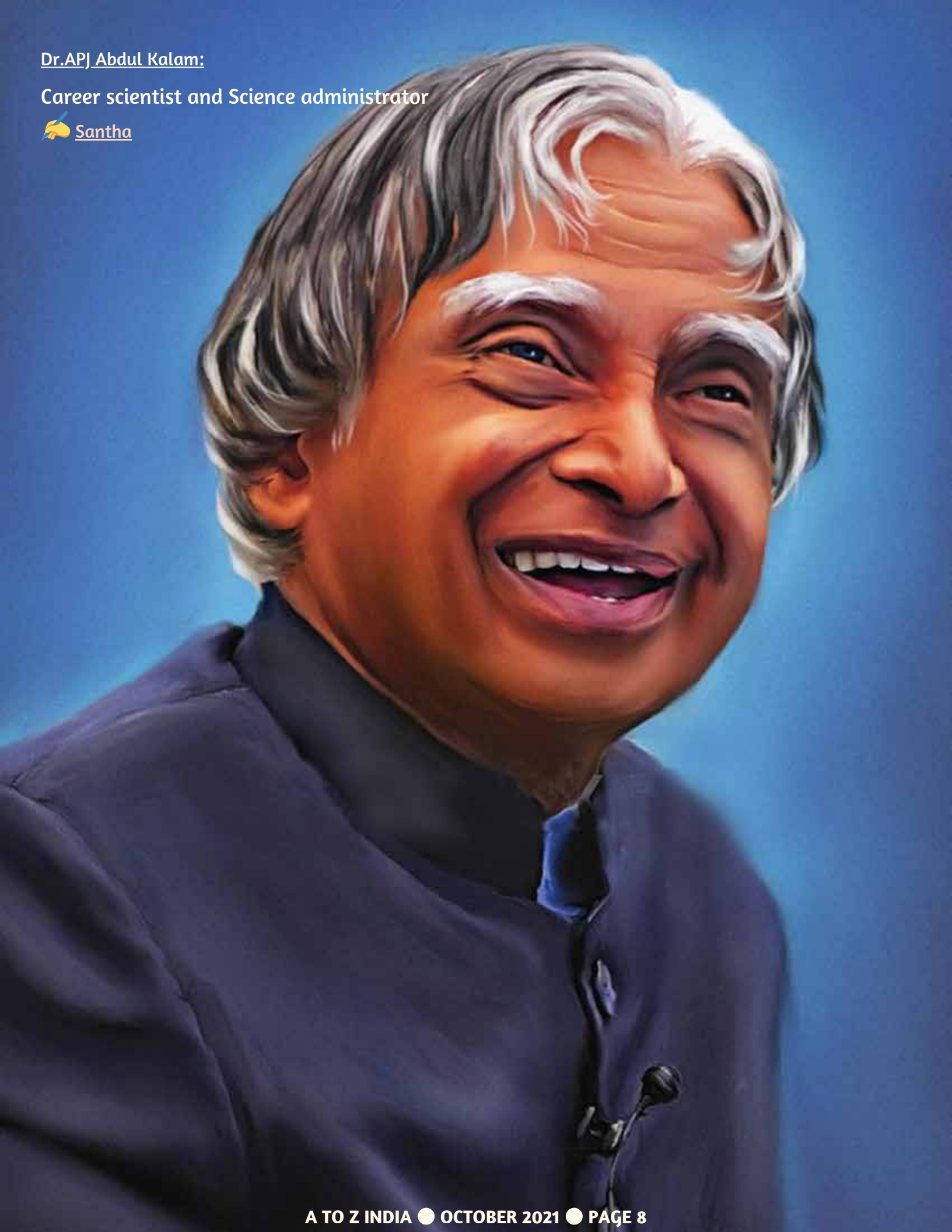

## Dr.APJ Abdul Kalam:

### Career scientist and Science administrator

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Bharat Ratna Avul Pakir Jainulabdeen Abdul Kalam, generally known as Dr. A.P.J. Abdul Kalam, was the 11th Presidentof India (2002-2007). He was elected against Lakshmi Sehgal in 2002 and had support from both the Bharatiya Janata Party and the Indian National Congress, the two leading political parties of India. By profession, he was a scientist and an administrator in India. He worked with the Indian Space Research Organisation (ISRO) and Defence Research and Development Organisation (DRDO) as an aerospace engineer before becoming the President of India. His work on the development of launch vehicle and ballistic missile technology had earned him the name of the 'Missile Man of India'. The Pokhran-II nuclear tests conducted in India in 1998 after the original nuclear test of 1974 saw him in a pivotal political, organisational and technical role.

Dr. A.P.J. Abdul Kalam was the visiting professor at the Indian Institute of Management, Indore; the Indian Institute of Management, Ahmedabad; and the Indian Institute of Management, Shillong. He was a professor of Aerospace Engineering at the JSS University in Mysore and at the Anna University in Chennai, apart from being an adjunct and visiting faculty at other research and academic institutions in India. He was the honorary fellow of the Indian Institute of Science, Bengaluru, and the Chancellor of the Indian Institute of Space Science and Technology at Thiruvananthapuram.

In his book 'India 2020', he recommended plans to make the nation a fully developed one by the year 2020. His interactions with the student community and his motivational speeches made him quite popular among the youth. In 2011, he launched a mission called 'What Can I Give Movement' aimed at the youth of India, which focused on defeating corruption in the country.

**Detailed Personal Background:**

Dr. A.P.J. Abdul Kalam was born in a necessitous and little educated Tamil family on 15 October 1931, at Rameswaram district of Tamil Nadu, India. His father, Jainulabdeen, was a boat owner, and his mother, Ashiamma, was a homemaker. He started working at a young age to support his father. He received average grades in school but was seen as a hardworking and bright student with a strong desire to learn things. He used to study for hours, especially mathematics. He completed his schooling from Rameswaram Elementary School. In 1954, he graduated in Physics from St. Joseph's College in Tiruchirappalli, which was then affiliated to the University of Madras. Thereafter, in 1955, he moved to Madras (now Chennai) and joined the Madras Institute of Technology and studied aerospace engineering. His dream was to become a fighter pilot but he was ranked ninth while the IAF offered only eight slots. He remained a bachelor.

Kalam rose from obscurity through his personal and professional struggles and his work on Agni, Prithvi, Akash, Trishul and Nag missiles became a household name in India and raised the nation's prestige to international reckoning.

**Death:**

Dr. A.P.J. Abdul Kalam passed away on 27 July 2015, due to a massive cardiac arrest during a lecture at the Indian Institute of Management, Shillong.

## Dr.APJ Abdul Kalam:

### Career scientist and Science administrator

✍️ Santha

**Journey and Achievements as a Scientist:**

- After completing his graduation in 1960, Dr. A.P.J. Abdul Kalam joined as a scientist in Defence Research and Development Organisation's Aeronautical Development Establishment.
- At the very start of his career, he designed a small helicopter for the Indian army.
- He also worked under the renowned scientist Vikram Sarabhai as a part of the committee of INCOSPAR.
- From 1963 to 1964, he visited the Goddard Space Flight Center in Greenbelt, Maryland, the Wallops Flight Facility located at the Eastern Shore of Virginia and the Langley Research Center of NASA situated at Hampton, Virginia.
- In 1965, he worked independently in Defence Research and Development Organisation for the first time on an expandable rocket project. The programme was expanded in 1969 and more engineers were included after receiving Government approval.
- He became the Project Director of India's first indigenous Satellite Launch Vehicle (SLV-III) when he was transferred in 1969 to Indian Space Research Organisation (ISRO). In July 1980, his team was successful in deploying the Rohini satellite near the orbit of the Earth.
- Dr. Kalam's efforts in developing the projects on SLV-III and Polar SLV from 1970s to 1990s proved to be successful.
- Dr. Kalam directed Project Valiant and Project Devil that aimed at developing ballistic missiles using the technology of the SLV programme that was a success. It is known that the then
- Prime Minister Indira Gandhi, using her discretionary powers, allotted secret funds when these aerospace projects were disapproved by the Union Cabinet.
- Dr. Kalam and Dr. V.S. Arunachalam, on the proposal of the then Defense Minister R. Venkataraman, worked on developing a quiver of missiles instead of one at a time. Dr. Kalam was made the Chief Executive of the programme, which was named Integrated Guided Missile Development programme.
- From July 1992 to December 1999 he remained the Secretary of the Defence Research and Development Organisation, and also the Chief Scientific Advisor to the Prime Minister. This period witnessed the Pokhran II nuclear tests, when Dr. Kalam played a key technological and political role. At the time of the testing phase, he, along with R. Chidambaram, was made the Chief Project Coordinator.
- He developed a low-cost Coronary Stent along with Dr. Soma Raju, a cardiologist, in 1998. It was named "Kalam-Raju Stent" after them. Both of them also designed a tablet PC called "Kalam-Raju Tablet" for healthcare in rural areas.
-

**Dr. Kalam's Tenure as President of India:**

- The National Democratic Alliance (NDA) government on 10 June 2002 proposed Dr. Kalam's name for the Presidential post to the Leader of Opposition, Congress President Sonia Gandhi.
- The Nationalist Congress Party and the Samajwadi Party supported his candidature.
- Dr. Kalam served as the President of India from 25 July 2002 to 25 July 2007.
- He won the election, getting 922,884 votes, thus defeating Lakshmi Sehgal, who got 107,366 votes.
- Dr. Kalam succeeded K.R. Narayanan as the 11th President of India.
- He was the third President of India to have received the prestigious Bharat Ratna, the highest civilian honour. It was earlier given to Dr. Sarvapali Radhakrishnan in 1954 and Dr. Zakir Hussain in 1963.

## Dr.APJ Abdul Kalam:

### Career scientist and Science administrator

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- He was the first bachelor and scientist to reside in the Rashtrapati Bhavan.
- Dr. Kalam was affectionately called the People's President.
- According to him, the toughest decision taken by him as President was signing the Bill of Office of Profit.
- He was criticized as a President for his inaction to decide the fate of 20 mercy petitions out of 21, including that of the Kashmiri Terrorist Afzal Guru, who was convicted for the Parliament attacks in December 2001.

**Awards and Recognitions:**

- The nation honoured Dr Kalam with Bharat Ratna, the highest civilian award, in 1997 for his contribution in the field of scientific research, development and modernisation of technology in the defence sector of India.
- In 1990, he was awarded the Padma Vibhushan by the Indian Government for his work with the DRDO and ISRO and as scientific advisor to the Government.
- In 1981 he received the Padma Bhushan
- In 1998, the Government of India presented to him the Veer Savarkar Award.
- The Alwar Research Centre, Chennai, bestowed on him the Ramanujan Award in 2000.
- The University of Wolverhampton in UK bestowed on him the Honorary Doctorate of Science in 2007.
- California Institute of Technology, USA, honoured him with the International von Karman Wings Award in 2009.
- In 1997, the Indian National Congress conferred him with the Indira Gandhi Award for National Integration.
- He received the Hoover Medal from ASME Foundation, U.S.A, in 2009.
- The Royal Society of UK honoured him with the King Charles II Medal in 2007.
- In 2008, he received the Doctor of Engineering (Honoris Causa) from Singapore's Nanyang Technological University.
- In 2010 The University of Waterloo honoured him with the Doctor of Engineering
- In 2011, he became an honorary member of the IEEE.
- In 2012, the Simon Fraser University conferred on him the Doctor of Laws (Honoris Causa).
- In 2013, he received the Von Braun Award from National Space Society in recognition of his excellence in the leadership and management of space-related projects.
- In 2014, he received an honorary degree in Doctor of Science from Edinburgh University, UK.
- 2015 – The United Nations recognized Dr. Kalam's birthday as "World Student's Day".

**Documentaries and Books by Dr. Kalam:**

- Ignited Minds: Unleashing the Power Within India
- My Journey: Transforming Dreams into Actions
- Developments in Fluid Mechanics and Space Technology, by Dr. A.P.J. Abdul Kalam and Roddam Narasimha
- India 2020: A Vision for the New Millennium, by Dr. A.P.J. Abdul Kalam and Y.S. Rajan.
- Wings of Fire: An Autobiography, by Dr. A.P.J. Abdul Kalam and Arun Tiwari, ...

Jay Jagannath , Jagannath Puri Temple, Odisha

## Nagarjuna Besha

T.K.V. Karuna

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In local Odia language 'Besha' or 'Vesha' means 'Costume' or 'Dress' or 'Make Up'. There are two types of Beshas observered for the deities in the Jagannath temple of Puri, Daily Beshas and Beshas during festive occasions. During the celebration of different festivals, the deities put on different types of ceremonial costumes or dresses according to the custom of the festival. Nagarjuna Besha is not a daily Besha but is observed during festive occasion in the Kartika month.

Kartika is the holiest of all the months in Hindu lunar calendar. It usually overlaps with the months October & November in the English calendar (Mapping of Odia Calender months with English Calender months). This is the most awaited month of the year for Odias. The last five days of the holy month of Kartika is considered highly auspicious and is known as 'Panchuka' in Odia language. Nagarjuna Besha (costume) is observed during the Kartika month occasionally when 'Panchuka' observed as six days instead of five days.

As the 'Panchuka' during Kartika month will be observed for six days instead of five days in the year 2020, Lord Jagannath, Lord Balabhadra and Goddess Subhadra will appear in Nagarjuna Besha on this extra day (Dwadashi). In Nagarjuna Besha, the lords are dressed like warriors. As per custom, Lord Jagannatha and Lord Balabhadra are decorated with several weapons including arrows, bows, Hala (plough), Chakra (wheel) and Musala (mace) during Nagarjuna Besha. This auspicious day will be observed after 25 years in the month of Kartika on November 27, 2020. Nagarjuna Besha is also called as Bira Besha & Parashuram Besha..
Nagarjuna Besha was observed five times in the last 30 years
Various scholars provided different opinion with regard to the origin of the Nagarjuna Besha. Some scholars are of the opinion that Lord Jagannath is decorated with Nagarjuna Besha to mark the victory of Lord Parashuram, the warrior incarnation (avatara) of Lord Vishnu over Sahashrarjuna. Some other scholars are of the opinion that the Nagarjuna Besha is adorned to remember a battle between Arjuna and his son Nagarjuna in the Mahabharat war.

Jay Jagannath , Jagannath Puri Temple, Odisha

## Nagarjuna Besha

✍ T.K.V. Karuna

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Some more facts....

In this Nagarguna Besha sixteen types of weapons are used to decorate the deities like a warrior. These costumes are prepared from Bijoya Dashami in Harachandi sahi (Puri) by Balarama khuntia.

According to Pandit Surjya Narayana Ratha Sharma, the Nagarjuna Besha was introduced during the reign of Ganga Bansha Gajpati King Ananga Bhima Deva. As per the advice of Rajguru Gajpati king established a Chakrakota for preparation of the weapons for this attire of the deities & coincidentally the day the Trinity were adorned with this warrior attire was the extra day of kartika panchuka, from that day it's a tradition. Out of thirty six Beshas of Mahaprabhu Shri Jagannath (Trinity), Lord Jagannath & Lord Balabhadra have moustache & beard in this Nagarguna Besha only.

This Besha can be done on extra day of Dwadashi, Trayodashi or Chaturdashi not on Ekadashi or Purnima, this year it's observed on extra day of Kartika Shukla Dwadashi.

The Replica: Jagannath Puri Temple, Chennai is a Hindu temple dedicated to the divine trinity Jagannath, Baladeva and Subhadra in ECR Road Chennai, South India.

Chennai: Iyothee Thass Pandithar

# The man who gave Tamils a new identity

✍️ Santha

Chennai: Iyothee Thass Pandithar

## The man who gave Tamils a new identity

✍️ Santha

Iyothee Thass in the last decade of the 19th Century was a writer, journalist and social reformer, Tamil and Buddhist Scholar. He edited and published 'Tamizhan', a journal devoted to social reform for eight years. He opposed Brahminism Vedic rituals and untouchability. He championed communal representation, women's rights, self-respect, rationalism etc. Subramania Bharathiyar, V.O. Chimdambaram Pillai, Singaravelach Chettiar, Pandit U.V. Saminatha Iyer, Thiru.V. Kalyanasundara Mudaliar, Pandithurai Thevar, Mahavidwan Raghava Iyengar who lived during the same period in the Madras Presidency were honored for their scholarship and devotion. Iyothee Thass' contributions in various fields did not receive due recognition because he belonged to the Paraiyan caste. The neglect Iyothee Thass suffered was worse than physical violence. The higher-caste intellectuals in Tamil Nadu were adopting in practicing this variety of concealed violence.

I are presenting before you the history of Tamil Nadu 100 years ago which was ignored by these castes intellectuals of Tamil Nadu. European merchants came to India in the latter half of the 17th century. They began as Traders but in course of time conquered and ruled large parts of the country including Madras State. During 1870's, Englishmen came to India in large numbers to construct roads and bridges. Railway lines were laid and new departments like post and telegraph, police, military, etc. were created. They lived in colonies with their families and they required the services of interpreters, gardeners, servants, cooks and watchmen. Because the post required physical labor, people belonging to the dominant castes did not offer their services. Englishmen ate beef and that was an important reason why people from the dominant castes kept away from such services. The depressed classes of Tamil Nadu, the sons of the soil who were ignored by the caste ridden society were selected to do these jobs. The men who lived in the slums in and around Madras were selected to lay railway lines, run postal services and construct buildings. This resulted in the growth of big slums in Egmore, Chetput, Teynampet, etc. The depressed classes who lived in these slums organized associations like Panchamar Maha Jana Sabhas to forge unity among them and improve their living conditions. They demanded facilities for education for their children and employment for themselves. They also requested the Govt. to allot lands to the depressed classes for cultivation. The British Government accepted their demands and either directly or through Christian Missionaries implemented them.

When Sir Thomas Munro was Governor of Madras, Mr. George Harrington was appointed under him as the Head of the State Construction Department. Thiru. Kandappan served under him. He was a Tamil Scholar and also Siddha Physician. He possessed a palm-leaf copy of the great Tamil work, Thirukkural. He understood its importance as a classic of world literature and so he carefully preserved the copy. Kandappan's son Kandasamy who lived in the Thousand Lights area in Madras was also a Siddha Physician. His wife gave birth to a male child on 20.05.1845 and the child was named Kathavarayan. He was also initiated into the hereditary profession Siddha Medicine. Later he joined Iyothee Thass Pandit's Village School. He developed great respect for his teacher and adopted his name. When English officials used to go to Nilgiris Hills during summer, George Harrington took his Butler Kandappan and his family members with him to Ooty. Iyothee Thass married Dhanalakshmi, sister of Rettamalai Srinivasan, who was his relative. Iyothee Thass started Advaita Philosophy during his stay at Ooty and formed the Advaithanandha Sabha to propogate Advaita Philosophy. Col. H.S.Olcott, President of the International Theosophical society had started 5 free schools for

Chennai: Iyothee Thass Pandithar

## The man who gave Tamils a new identity

✍️ Santha

Panchama children in the centre of Madras. Col. H.S. Olcott also became acquainted with Rev. John Rathinam who started a school for the oppressed in Madras. Rev. John Rathinam formed Dravidar Kazhagam in 1882 and started the journal 'Dravida Pandian' in 1885. Iyothee Thass' friendship with the two persons mentioned above, introduced changes in his thinking. Iyothee Thass moved a resolution containing some demands. The opposition to his demands opened his eyes. Did he make revolutionary demands? No, he requested that Pariahs may be allowed entry into Siva and Vishnu Temples. He also sought facilities for educating Pariah children. These were ordinary demands but 100 years ago they met with stiff opposition. Entrenched casteism opposed his very ordinary demands. "You may call yourself a Hindu. But Siva and Vishnu are not your deities. Karuppasamy and Sudalamadan are your deities. Be satisfied with worshipping them" said caste Hindus. It was a defining moment in his life.

Political activity of Iyothee Thass:

As a young man of twenty-five, he had organized the Depressed Classes into 'Advaidananda Sabha', whose objective appears to have been two-fold: one, opposition to the proselytizing activities of the Christian missionaries; two, to explore the emancipatory potentials of the Advaitic tradition in undermining varna/caste discriminations.' His flirtation with Hinduism (or its advanced tenets) seems to have ended with his youth. His involvement with the problems and the situation of the Depressed Classes led him to validate their original identity and refute the imposed identity of Hinduism. The importance, he accorded to this can be understood in the light of the following incidents: "In 1881, he sought to intervene in the census process and demanded that the aboriginal and 'Outcaste' communities be recorded as 'Original Tamils' and this was followed by a declaration in 1886 that the original inhabitants of this area were not Hindus." Ravikumar aptly identifies that Iyothee Thass' urging 'the so-called untouchables to register themselves as casteless Dravidians' in the very first census 'makes Tamil Dalits the true descendants of the anti-Brahmin legacy'. The Dravidar Kazhagam was founded by Rev. John Ratnam of the Wesleyan mission as early as 1886. Iyothee Thass was associated with him in bringing out a News-Magazine called the Dravida Pandian.

The Dravida Mahajana Sabha was formed in 1891 under the leadership of Iyothee Thass in Ooty in the Madras Presidency. On the conclusion of the first state level Conference on 1 December 1891, he sent a copy of the resolutions to the Congress Party. Here merely received an acknowledgement, but no subsequent action was taken. Piqued by this, he remarked that the Indian National Congress was only a Bengali Brahmin Congress. His hostility towards the Congress made him anticipate and predict the self-fulfilling prophecy that "just like the caste system split to form the 1008 graded castes, the Congress would also split." Apart from maintaining a highly activist lifestyle by leading the Dalit people, he also started the Tamilan magazine in June 1907 and ran the weekly continuously till his death in 1914.

Dravida Mahajana Sabha - 1891:

The Dravida Mahajana Sabha was formed in 1891 under the leadership of Iyothee Thass at Ooty on 1st December 1891. Ten resolutions were passed demanding civic rights, educational concessions, removable of certain objectionable rules in jail manual, economic advancement of the Depressed Classes, due share in appointment in government services including that of village offices. On the conclusion of the first state

level Conference, he sent a copy of the resolutions to the Congress Party. He merely received an acknowledgement, but no subsequent action was taken. He became a highly Dalit activist and led the people to the path of progress.

British Rule- An age of Equality:

The British repressive legal measures did not much affect the Depressed Classes. The Depressed Class Leaders considered the necessity of the British Rule for liberation of their people in all spheres. The British Rule heralded an 'Age of Equality', because the people who were oppressed for centuries due to the practice of untouchability and the rigid caste system began to feel the breath of freedom. Hence, due to the historical necessity, the activities of Depressed Class intellectuals were mostly pro-British. Even B.R. Ambedkar was considered as "the most pro-British Indian". A seven-member Dalit jury editing a supplement for The Pioneer on The Dalit Millennium ranked the arrival of Vasco Da Gama as the turning point in Indian history, for it was his discovery of the sea route that activated the arrival of the ideas of democracy, equality, rule of law. A new vision and a new worldview emerged which was against the established society. The western education was denied to the Depressed Class people. It was because of religious sanction. But the availability of the print medium helped in awakening the Depressed Classes. The Tamizhan weekly of Pandit C. Iyothee Thass was used as an instrument to protest against caste discrimination, propagate Buddhist ideology and to reclaim the original identity of the Depressed Classes.

Oru Paisa Thamizhan (1907-1914):

Iyothee Thass ideas and views were systematically argued out in a weekly that he launched in 1907. This weekly was called "Oru paisa Thamizhan" (one paise tamilian) and its first issue was brought out on June 19, 1907. Pandithar argues that the Pariahs were, in fact, the original Tamils whose religion was Buddhism. Pariahs were degraded and their religion systematically destroyed by the Aryan invaders from the North. The reason being that, the Brahmins will seek to remember their historical enmity towards Buddhism and fear to make Pariahs army commanders since the latter might plan revenge. To Pandithar, self government would be possible only when "Brahmina" cease to run away in fear on seeing a Pariah and when Pariahs cease to chase away Brahmins and throw cow dung at them when the latter enter the Pariah quarters in the village; and harmony prevails between the two and they come together as brothers and when the Buddha dhamma is realized.

Women liberation:

His newspaper was also used to further the cause of women and to expose the sufferings they undergo in Hinduism. He blamed the system of child marriage, the disparity in the treatment meted out to men and women, the taboos of widowhood (like the compulsory tonsure of hair, white clothes, denial of a pillow to rest her head on), the problems faced by the married women, remarriage etc. In an essay, 'The desires of Indian men and the difficulties of women', Iyothee Thass wrote thus: "It is an ideology of present day Hindus that men can fulfill all their desires, but only women should undergo suffering." He further added thus: “while a man can marry 100 wives even when his wife is alive, a woman cannot remarry even when her husband is dead." In condemning the plight of women, he knocked out at the root of caste-Hindu patriarchy.

# அன்னை தெரேசா - மனிதகுலத்தின் ஒரு காதல்

# Mother Teresa - A Love Of Humanity

✍️இராகவன்

Jay Jagannath , Jagannath Puri Temple, Odisha

## Dhanu Muan and Pahili Bhoga

✍️ T.K.V. Karuna

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Dhanu Sankranti is celebrated on the first day of lunar Pousha month. The month of Pousha is considered the month of plenty. After collecting the harvest there is a festival of general rejoicing with special sweets of 'Muan'(a traditional sweet dish) which is offered to Lord Jagannath in puja. In the month of Dhanu Sankranti, Gopal Ballav Bhog is offered along with Pahali Bhog (the first offering).

The Pahili Bhog is the traditional morning offering to the Lord Jagannath, Balabhadra and Goddess Subadhra (famously known as the Trinity) which continues from the Dhanu Sankranti to Makara Sankranti as per the Odia almanac.
Dhanu Muan and Pahili Bhoga are alse offered at Kantilo & Godess Mangala at Kakatpur.

Gopal Vallabh Bhog:
The offering is the first one of the daily Prasad to Lord Jagannath. The Bhogs are offered at the Anabsar Pindi. Breakfast is a seven item treat – Khoya, Lahuni (butter), sweetened coconut grating, coconut water, and popcorn sweetened with sugar known as khai and curd and ripe bananas.

Pahili Bhoga:
First Food offered is early in the morning. It is a delicious Khechedi preparation. The episode runs that as Mahalaxmi, the divine consort moves to her father's house, Yosoda, the mother of Lord herself prepare this delicious Khechedi to the utmost satisfaction of her son.

As the celestial sun enters Sagittarius, the people of Odisha observe Dhanu Sankranti with much joy and gaiety. "Around 27 types of delicacies comprising of different pithas are prepared for the Pahili Bhog. Dhanu Muan, a special sweet made of sweetened rice flakes is a main attraction for the devotees who flock to the temple for the bhog. This offering continues for about a month till Makar Sankranti (January 14-15).

During this period, the people refrain from anything auspicious like marriages, engagements, thread ceremonies, etc. World famous biggest open-air theatre Dhanu Jatra is held during this period in Odisha's Bargarh City. The 11-day long Jatra showcases scenes from Lord Krishna's birth to the death of the demon king Kansa. Metaphorically, Bargarh becomes Mathura during this festival and river Jeera represents river Yamuna.

# Incredible India: Images of India through Paintwork

✍️ Chandra

# Incredible India: Images of India through Paintwork

✍ Chandra

வாழ்வும் விவசாயமும்:

# நம் சிந்தனைக்கு...

✍️ ஸ்ரீவத்ஸா பக்திஸாரன்

மாட்டின் பாதம் மண்ணில் பட்டு மாட்டு சாணம் நிலத்தில் பட்டு உழுது பயிற்செய்தபோது நிலத்தில் பொன் விழைந்தது. மாட்டு வண்டியில் பயணித்தபோது காற்றும் மாசுபடவில்லை. சேற்றில் இரங்கி வேலை செய்த விவசாயிக்கு வரவில்லை வியாதி. ஆரோக்கியமாக வாழ்ந்து வாழ்க்கையை முழுமையாக வாழ்ந்தார்கள் நம் முன்னோர்கள். உழுக வாகனம், பயிற்செய்ய வாகனம், பயணிக்க வாகனம், வாகனத்தில் இருந்து வந்த புகை நாம் சுவாசிக்கும் காற்றை மாசபடுத்தியது. புவி பாதுகாப்பு வளையத்தைக்கூட விடவில்லை.

நாம் கண்டு பிடித்த எந்திரங்களின் விளைவு, செயற்க்கை உரம் பூமியை விசமாக்கியது. பயிர்கள், பழங்கள், காய்கறிகள், எல்லாவற்றையும் கலப்பினம் செய்தோம். அதை உண்டோம்.விலங்குகள், பறவைகள், எதையும் விட்டு வைக்கவில்லை எல்லாவற்றையும் நாசமாக்கி இயற்க்கையை இயற்கையாக இருக்கவிடவில்லை. எதையும் விடவில்லை மனிதன் வாழத்தகுதியற்றதாக மாற்றி விட்டான் இந்த பூமியை. இப்போது அனைத்தையும் தொலைத்துவிட்டு தேடி அலைகிறான். மனிதன் இழந்தது கிடைக்குமா! மரணம் தான் கிடைத்த பரிசு.

The blessed land, Rajasthan:

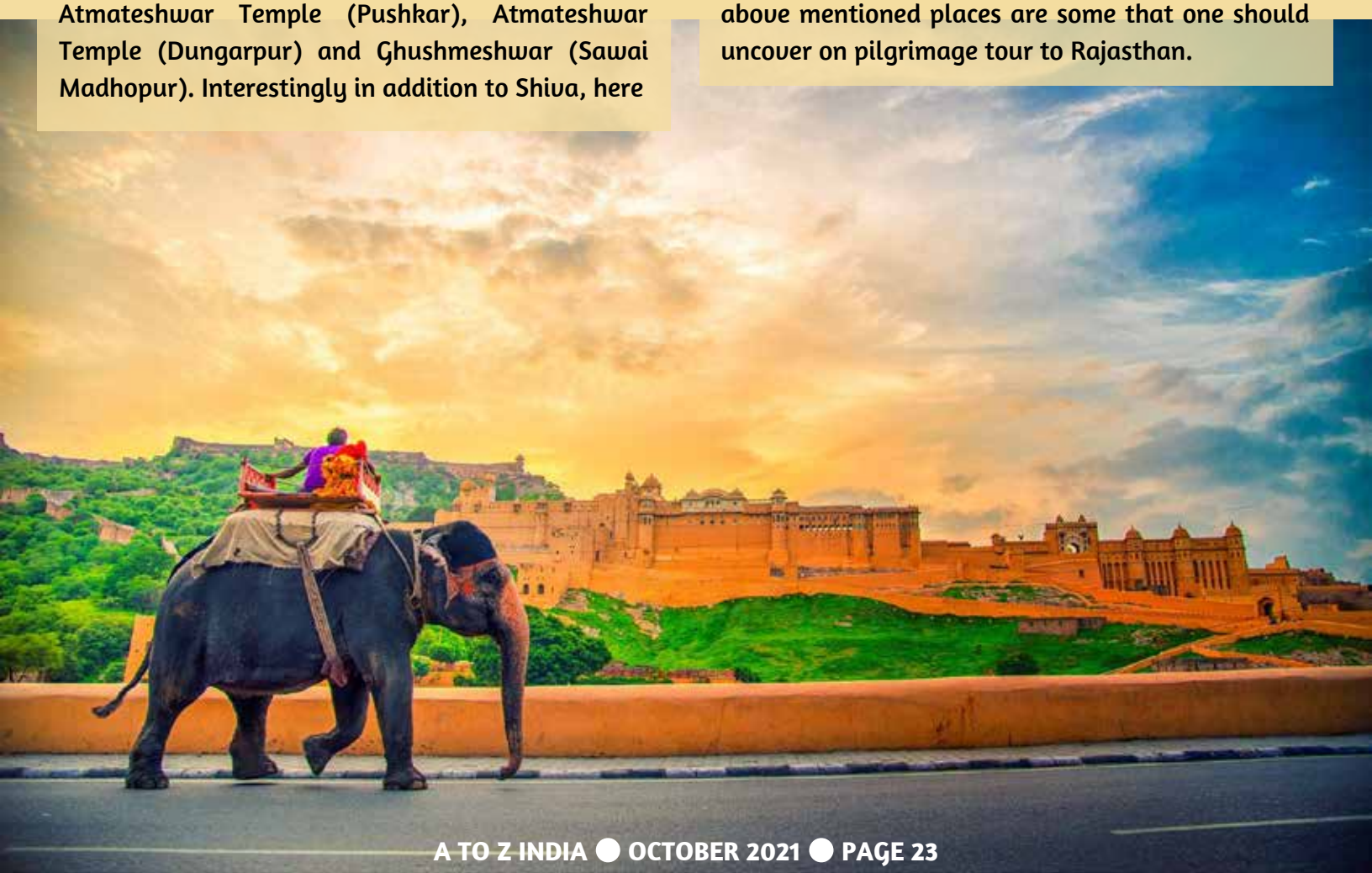
## A spiritually enlightening experience

✍️ Dwarak

Rajasthan houses an amazing display of Arts and Architecture, courtesy of it being a princely state. Each individual kingdom of Rajasthan has a distinctive styles of architecture and arts making it one of the most culturally diverse places in the world. In this article we shall list our the popular places to visit in Rajasthan.

Rajasthan is such a blessed land as within its vicinity Lord Brahma dropped a lotus flower and a temple was brought into being. Enemies attacked many times; everything was destroyed, but it was Tanot Mata that went untouched. Since Rajasthan is the abode of rajputs for the longest period, evidently here one can find a good number of an ancient Hindu temples and has an own story to tell. Tulja Bhavani Temple (Chittorgarh), Meerabai Temple (Chittorgarh), Madareshwar Temple, Kumbha Shyam Temple (Chittorgarh), Kalika Mata Temple (Chittorgarh) and Kalika Mata Temple (Pavagadh) are the famous ancient temples that draw a good number of tourists attention. Shiva worshippers should visit Eklingji Temple, Atmateshwar Temple (Pushkar), Atmateshwar Temple (Dungarpur) and Ghushmeshwar (Sawai Madhopur). Interestingly in addition to Shiva, here one can find the good number of 'mata' temples like Chamunda Mata Temple in Jodhpur; Adhar Devi Temple in Mount Abu; Karni Mata Temple in Bikaner; Chamunda Mataji Temple in Jodhpur and much more.

When it comes to the usual temples, Rajasthan comes at the top of the list. In Karni Mata Temple, Bikaner, more than 200 mice are revered even more because they are considered to be Karni Mata and her sons. No wonder, Rajasthan is a miraculous place, where magical phenomenon takes place. When on a trip to Rajasthan for a spiritually enlightening experience, make a point to attend aarti at Varah Ghat in Pushkar. The above mentioned places are some that one should uncover on pilgrimage tour to Rajasthan.



Pic of the Month:

## Gunja Narasima Swamy Temple, Mysore District, Karnataka

✍️ Adithyan

Gunja Narasima Swamy Temple dedicated to Bhagavan Narasimha Swamy situated in Tirumakudalu Narasipura Of Mysore District. It was built in the Vijayanagara Period. On the confluence of three Rivers Kaveri, Kabini and Spatika Sarovara the town got its name Tirumakudalu. Popularly known as Dakshina Kashi.

அன்னை தெரேசா:

## மனிதகுலத்தின் ஒரு காதல்

✍️ ஆதித்தியன்

அன்னை தெரேசா ஆகஸ்ட் 27, 1919 ஆம் ஆண்டு பிறந்தார். அவள் ஆக்னஸ் கோன்ஷா போஜாக்ஷியு என்று அழைக்கப்பட்டாள். அவள் உலகம் முழுவதும் ஏழைகள் மற்றும் தாழ்த்தப்பட்டவர்களின் முகமாக மாறினாள்.

ஆக்னஸ் மிகவும் இளமையாக இருந்தபோது அவரது தந்தை காலமானார். "அப்பா எங்கே?" என்று சிறுமி கேட்டாள். "அவர் திரும்பி வரமாட்டார்" என்று அம்மா ஆறுதல் சொன்னாள்.

மிஷனரிகளின் கதைகளைச் சொல்வதன் மூலம் அவளுடைய தாய் அவளைப் ஆறுதல்படுத்தினாள். ஆக்னஸ் கடவுளிடம் நிறைய நேரம் செலவிட்டார். பன்னிரண்டு வயதில், அவள் தன் வாழ்க்கையை கடவுளுக்கு அர்ப்பணிக்க முடிவு செய்தாள்.

பதினெட்டு வயதில், அவள் அயர்லாந்தில் உள்ள 'சகோதரிகள் லோரெட்டோவில்' சேர்ந்தாள். அடுத்த ஆண்டு ஆக்னஸ் இந்தியாவுக்கு வந்து கன்னியாஸ்திரி ஆனார். கல்கத்தாவில் ஒரு கான்வென்ட்டில் கற்பித்தார். அவளுக்கு "அன்னை தெரசா" என்று பெயரிடப்பட்டது.

ஏழைகளுக்கு உதவுமாறு இயேசு அவளிடம் கேட்டது போல் திடீரென்று அவள் உணர்ந்தாள். "நான் தொண்டு நிறுவனத்தை உருவாக்குவேன்" என்று அவள் முடிவு செய்தாள்.

ஆகஸ்ட் 17, 1948 அன்று, அவள் கன்னியாஸ்திரியின் வழிகளைக் கைவிட்டு, நீல நிற பார்டர் கொண்ட வெள்ளை புடவையை அணிந்தாள். அவர் ஏழை குழந்தைகளுக்கு சுகாதாரமான பழக்கங்களை கற்பிக்கத் தொடங்கினாள்.

அன்னை தெரேசா:

## மனிதகுலத்தின் ஒரு காதல்

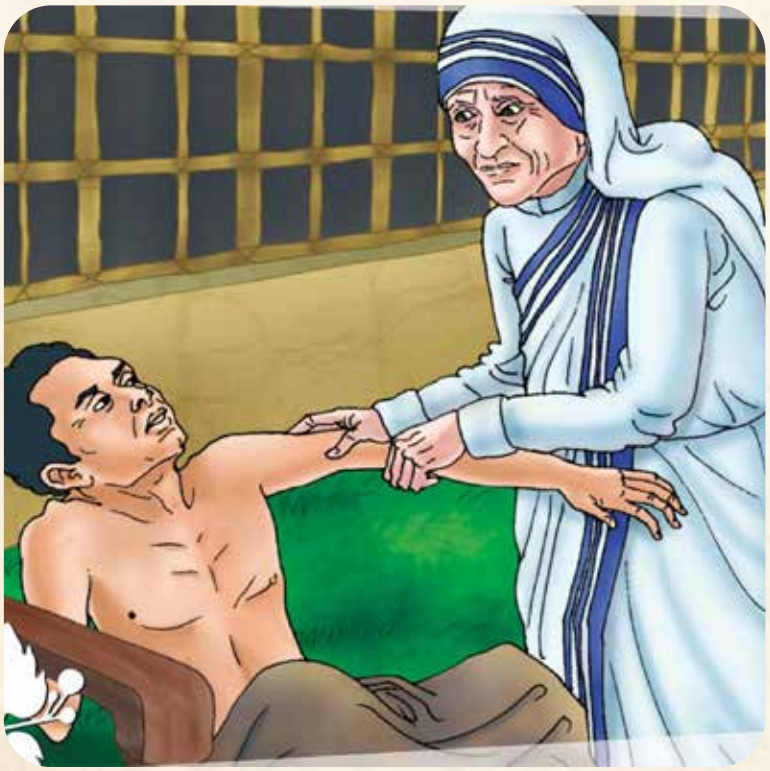
✍️ ஆதித்தியன்

1950 இல் அவள் தனது நிறுவனத்தைத் தொடங்க அனுமதிக்கப்பட்டாள். பல பெண்கள் அவளுடன் சேர்ந்தனர். கல்கத்தாவில் அந்த அமைப்பு பதின்மூன்று உறுப்பினர்களுடன் தொடங்கியது .

அன்னை தெரேசா தொடர்ந்து ஏழைகளைப் உதவத் தொடங்கினாள். யார் யாருக்கு அவள் தேவைப்படும்போது, அவள் அவர்களுக்கு உதவி செய்ய தயாராக இருந்தாள்.

அன்னை தெரேசா ஏழை மற்றும் நோய்வாய்ப்பட்டு இறப்பவருக்கு இல்லத்தை தொடங்கினாள். அங்கு அவர்களுக்கு சிகிச்சை அளிக்கப்பட்டு, அவர்கள் கடைசி நாட்களைக் கழித்தனர். அவள் ஒரு தொழுநோய் இல்லத்தையும் திறந்தாள்.

1971 இல் போப் ஆறாம் பால் அவளுக்கு போப் ஜான் XXII அமைதிப் பரிசை வழங்கினார். "அமைதி மற்றும் தொண்டுக்கான உங்கள் முயற்சிகளை நான் மதிக்கிறேன்" என்று அவர் கூறினார்.



பெய்ரூட் முற்றுகையின் போது, குழந்தைகள் மருத்துவமனையில் சிக்கினர். “தயவுசெய்து சண்டையை நிறுத்துங்கள். குழந்தைகளை விட்டு விடுங்கள், "என்று அன்னை தெரேசா வேண்டுகோள் விடுத்தாள். முதியவர்கள் ஒப்புக்கொண்டு குழந்தைகளை மீட்டனர்.

பின்னர் 1985 இல், அமெரிக்க ஜனாதிபதி ரொனால்ட் ரீகன் அவளுக்கு ஜனாதிபதி சுதந்திரப் பதக்கத்தை வழங்கினார். 1996 வாக்கில், அவள் 500க்கும் மேற்பட்ட தொண்டு பணிகளை கடந்தாள்.

அன்னை தெரேசா:

## மனிதகுலத்தின் ஒரு காதல்

✍️ ஆதித்தியன்

எத்தியோப்பியாவில் பஞ்சம் ஏற்பட்டபோது, அன்னை தெரேசா அங்கு சென்று தன்னால் முடிந்ததைச் செய்தாள். அவர் செர்னோபிலுக்கும் சென்றாள், அங்கு பலர் வாயு கசிவு காரணமாக கதிர்வீச்சால் பாதிக்கப்பட்டனர்.

காலம் செல்லச் செல்ல, அன்னை தெரேசா நோய்வாய்ப்படத் தொடங்கினாள். ஆனால் இது அவளை தன் பணியில் இருந்து தடுக்கவில்லை. அவளது இறுதி நாட்களில் அவள் பார்வையாளர்களைச் சந்தித்தம், சகோதரிகளுக்கு அறிவுரை கூறியும் நேரத்தை செலவிட்டாள்.

செப்டம்பர் 5, 1997 அன்று, அன்னை தெரேசா காலமானாள். உலகம் இரங்கல் தெரிவித்தது. "அவள் இறைவனிடம் சென்றாள்" என்று அவர்கள் அழுதனர். அவளால் உலகம் முழுவதும் 4000 சகோதரிகள் மற்றும் 610 அறக்கட்டளைகள் அமைக்கப்பட்டன.

அன்னை தெரேசா புனித மதங்களின் தாய் இல்லத்தில் அடக்கம் செய்யப்பட்டாள். இது யாத்திரைக்கான இடமாக மாறியது. அவள் நம்பிக்கை, சிந்தனை மற்றும் தொண்டு மரபை விட்டுச் சென்றாள்.

Sai Baba Punyatithi 2021 Date: 15 October 2021

Raghavan

SUDARSAN PLYWOODS

பசுமையான நினைவுகள்:

# பகிர்ந்துண்டு பல்லுயிர் ஓம்பிய காலம்

✍ சந்திரா

ஏழ்மையிலும் செம்மை இருந்த காலம் ஒன்று இருந்தது. பற்றாக்குறையிலும் உள்ளம் நிரம்பி வழிந்தது. பக்கத்து வீடும் நம் வீட்டின் நீட்சியாக நகரங்களிலும் அன்புக் கரம் நீட்டிய மனநிலை அன்று. எப்போது வேண்டுமானால் நம்மிடம் இல்லாததைப் பக்கத்து வீடுகளில் கேட்டுப் பெறலாம் என்பது எத்தனை பெரிய வசதி. அன்று பண்டம் மாற்றுமுறை பாசத்தால் நிகழ்ந்தது. புதிதாக நம் வீட்டு வத்தக் குழம்பு சின்னக் கிண்ணத்தில் அடுத்த வீட்டுக்குப் பயணிக்கும். அங்கு வைத்த மிளகு ரசம் இங்கு பதிலுக்கு வந்து சேரும்.

எந்த விசேஷமாக இருந்தாலும் அதற்காகச் செய்த பலகாரம் சுற்றியுள்ள வீடுகளுக்கும் சுடச்சுட வழங்கப்படும். நம் வீட்டு முருங்கை அதிகம் காய்த்தால், அது அடுத்த வீட்டினர் சாம்பார் வைப்பதற்காகவும். பக்கத்து வீட்டு செவ்வாழை தார் போட்டால் தண்டும் பழமும் கண்டிப்பாக நம் சமையலுக்கு வந்து சேரும். பால்காரர் மாடு கன்று போட்டதும் மறக்காமல் சீம்பால் அளிப்பது உண்டு. அதற்காகவே நாங்கள் அவர்கள் வைத்திருக்கும் மாடு எப்போது கன்று போடும் என்று காத்திருந்ததும் உண்டு. பாலில் கலக்கும் தண்ணீரை சீம்பாலால் அவர்கள் சரிசெய்து விடுவார்கள். இருப்பவர் இல்லாதவருக்குத் தருவதும், அதிகம் இருப்பவர் அடுத்தவரிடம் பகிர்வதும், யாரும் உபதேசிக்காமல் அன்று மக்கள் கடைப்பிடித்த நெறிமுறையாக இருந்தது.

ஒரே பொருளாதார நிலையில் இருப்பவர்கள் அருகருகே வாழ்ந்த சூழல் அது. எல்லோரிடமும் அவ்வப்போது பற்றாக்குறை தலைநீட்டும். அதை புரையேறும் தலையைத் தட்டிக்கொடுப்பதைப் போல சுற்றியிருப்பவர்கள் தங்கள் தாராளத்தால் அமுக்கி விடுவார்கள்.

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நாங்கள் சிறுவராக இருக்கும்போது எங்கள் வீட்டுக்கு எதிரே மாட்டு வண்டி ஓட்டும் அண்ணன் தம்பிகள் ஐவர் இருந்தனர். அவர்களுக்கு நாங்கள் வைத்த பெயர் 'பஞ்ச பாண்டவர்'. காலையில் பள்ளிக்குச் செல்லும் வழியில் நாங்கள் தட்டுப்பட்டால் ஒற்றைக் கைகொடுத்து எங்களை ஏற்றிக்கொண்டு பயணித்துப் பள்ளியில் இறக்கிவிடுவார்கள். நூறு கிலோ அரிசி மூட்டைகளை அலாக்காக முதுகில் தூக்குவார்கள். உடலில் இரும்பையும் உள்ளத்தில் காந்தத்தையும் வைத்திருந்தவர்கள் அவர்கள். சமயத்தில் தீக்குச்சிகளை இரவல் கேட்டு இரவில் வருவார்கள். தீப்பெட்டிகூட சமயத்தில் வாங்க முடியாத சூழல் இருந்ததை இன்றையத் தலைமுறை நம்ப மறுக்கும்.

அந்தத் தோழர்கள் வீட்டுப் பெண்கள் அரிசி களைந்து, பருப்பு வேகவைத்து, சாதம் வடித்து பானையில் ஊற்றிய நீரையெல்லாம் எடுத்துக்கொண்டு, கைநிறைய சாணத்தை வீட்டில் போட்டுவிட்டுச் செல்வார்கள். சமயத்தில் மிஞ்சிய குழம்பையும், சோற்றையும் கொடுத்தால் மறுக்காமல் வாங்கிச் செல்வார்கள். நள்ளிரவில் அரிக்கன் விளக்கோடு வெளியே வந்தால் அலறியடித்துக்கொண்டு 'என்ன ஆபத்தோ!' என்று விசாரிக்க வருவார்கள். 'அண்ணன்' என்றும் 'தம்பி' என்றும் உறவு வைத்து அளவளாவுவார்கள். அத்தனை அந்நியோன்யம். அன்று அவசரத்திற்கொன்று கேட்பது கவுரவக் குறைச்சல் அல்ல. அதிகாலையில் காப்பித் தூள் டப்பா வறண்டி ருப்பதைப் பார்த்து, பக்கத்து வீட்டில் ஒரு குவளை இரவல் வாங்கி திருப்பித் தருவது உண்டு.

இரண்டு நாட்கள் வெளியூர் சென்றுவிட்டு வந்தால் பாலுக்குப் புரையூற்ற பக்கத்து வீட்டில் இரண்டு கரண்டி தயிர் வாங்கி வருவது

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உண்டு. அவற்றையெல்லாம் மகிழ்ச்சியோடு கொடுத்தார்கள், மன நிறைவோடு பகிர்ந்தார்கள். ஜமுக்காளமும் மடக்கு நாற்காலியும் மரச் சாமான்கள் அன்று விலை அதிகம். வீட்டடுக்கான முக்கியப் பொருட்களில் அவற்றிற்கு முதலிடம் இல்லை. பெரும்பாலும் பெண்களுக்கு பாயே விரியும். கொஞ்சம் வசதி இருந்தால் ஜமக்காளம் விரிக்கப்படும். ஆண்கள் அமர ஒன்றிரண்டு இரும்பு மடக்கு நாற்காலிகள். சிறுவர்கள் தரையில் அமர வேண்டும். வருகிற உருப்படி அதிகமானால் மர ஸ்டூல்கள் மேலிருக்கும் அரிசி டின்கள் இறக்கப்பட்டு துணியால் அவசரமாக சுத்தம் செய்யப்பட்டு இருக்கைகளாக மாறும்.

இன்னும் சிலர் கூடுதலாக வந்தால் அண்டை வீடுகளில் இருந்து நாற்காலிகள் இறக்குமதி செய்யப்படும். விருந்தினர் சென்றதும் உடனடியாகத் திருப்பி ஒப்படைக்கப்படும். ஏணி என்பது ஒரு சில வீடுகளில் மட்டுமே இருக்கும். பரணில் இருக்கும் பாத்திரம் எடுக்கவும், கூரையில் ஏறி பழுது பார்க்கவும் வேண்டியபோது அடுத்தவர் ஏணி நமக்கு ஏற்றம் தர சித்தமாக இருக்கும். மரணம் என்பது பெரும்பாலும் வயோதிகத்தில் வரும். இறந்தவரை சாய வைக்கிற நாற்காலிகூட இரவலாய்ப் போகிற இடங்கள் உண்டு.

நம்மிடம் போதிய நாற்காலிகள் இல்லையே என்று யாரும் வருத்தப்பட்டதில்லை. உடனே இரவல் வாங்கி வர மகன்கள் இருந்ததால். தோசை சுடுவதற்கு அம்மாக்கள் கைவசம் முக்காலி இருக்கும். விருந்தினர் அமர்ந்து சாப்பிட நான்கைந்து பலகைகள் இருந்தன. தரையில் அமர்ந்து சாப்பிடும்போது அளவோடு சாப்பிட்டதோடு மட்டுமல்லாமல், மூட்டு வலியும் முழங்கால் வலியும் வராமல் எல்லோரும் திடமாக இருந்தார்கள்.

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பக்கத்து வீட்டு அட்டிகை அவசரம் என்றால் அடுத்த வீட்டினரிடம் மிதிவண்டியை இரவல் வாங்குவது உண்டு. திருப்பும்போது மரியாதைக்காக காற்றை நிரப்பித் தருவார்கள். சமையல் எரிவாயு திடீரெனத் தீரும்போது பக்கத்து வீட்டு உபயத்தால் அடுப்பைப் பற்ற வைப்பதும் உண்டு. அன்று கத்தி முதல் சுத்தி வரை தேவையான பொருளை வழங்கிக்கொள்வதில் நட்பும், உரிமையும் சோம்பல் முறித்தன. கைக்கும் வாய்க்குமே வருமானம் நீடிக்கும் பரிதாப நிலை நடுத்தரக் குடும்பங்களில் நர்த்தனமாடியது. பெண் பார்க்க வருகிறபோது பக்கத்து வீட்டு அட்டிகைகூட பெண்ணின் கழுத்தை அலங்கரிக்கப் பயன்படும்.

இரவல் என்பது சின்ன நகரங்களில் மட்டுமே இருந்தது. கிராமங்களில் யார் வேண்டுமானாலும் எந்த வேப்ப மரத்திலும் பல் துலக்க குச்சியை ஒடித்துக்கொள்ளலாம். எந்த மோட்டார் ஓடினாலும் தங்கள் துணிகளை மூட்டையாக எடுத்துச் சென்று துவைத்துக்கொள்ளலாம். ஓடுகிற தண்ணீரில் சிண்டுகள் சோப்புத் தேய்த்துக் குளித்துக்கொள்ளலாம். அதற்காகவே பெரிய தொட்டிகள். உழவர்கள் தங்கள் நிலத்தில் இன்றும் வாணிகம் செய்வதில்லை. வருவோர் போவோர் ஆசையோடு மாங்காய் கேட்டால் காசு வாங்காமல் பறித்துத் தருவார்கள். கரும்பு வயல்களில் அங்கேயே ஒடித்து ருசிக்கத் தடையில்லை. குழந்தைகளுக்குப் பால் என்று கேட்டால் பணம் பெற்றுக் கொடுப்பதில்லை. இந்த அரிய பண்புகளால் சிற்றூர்களில் இன்னமும் மனிதம் ஜீவித்திருக்கிறது. வீட்டுக்குள்ளேயும் இரவல் உண்டு. அண்ணன் வளர்ந்ததும் தம்பிக்கு அந்த சட்டை தானாக வரும். அக்காவின் தாவணி தங்கைக்குத் தாரை வார்க்கப்படும். ஐந்தாவது படிக்கும் அண்ணன் முழு ஆண்டுத் தேர்வு முடிந்ததும் நான்காம் வகுப்பை முடித்த தம்பிக்கு புத்தகங்-

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## பகிர்ந்துண்டு பல்லுயிர் ஓம்பிய காலம்

சந்திரா

-களை அப்படியே ஒப்படைக்க, அவன் அதிலேயே படிப்பைத் தொடரும் சிக்கனங்கள் உண்டு. வசதியற்ற மாணவர்கள் மற்றோர் படித்த புத்தகங்களை அரை விலைக்கு வாங்கி அவற்றை வைத்துத் தேறுவது உண்டு.வண்ணப் பென்சில்கள் வீட்டின் பொதுவுடைமை. வேண்டியபோது அண்ணன் தம்பிகள் எடுத்துப் பயன்படுத்தி மீள வைப்பது மரபு. இன்று பொதுவுடைமை என்பது இல்லத்துக்குள்ளேயே இல்லை. அண்ணனுக்கு வாங்குவதை தம்பிக்கும் தருவிக்க வேண்டும். இல்லாவிட்டால் தகராறு. அவசரத்துக்கு என்று அடுத்தவரிடம் கேட்பது அநாகரிகம். அழுகி எறிவார்களே தவிர, பகிர்ந்து மகிழ மாட்டார்கள். பற்றாக்குறை இல்லாத நிலை பல வீடுகளில் இன்று இருக்கிறது. பெட்டியில் இல்லாத வறுமை உள்ளத்தை நிறைத்திருப்பது உண்மை.

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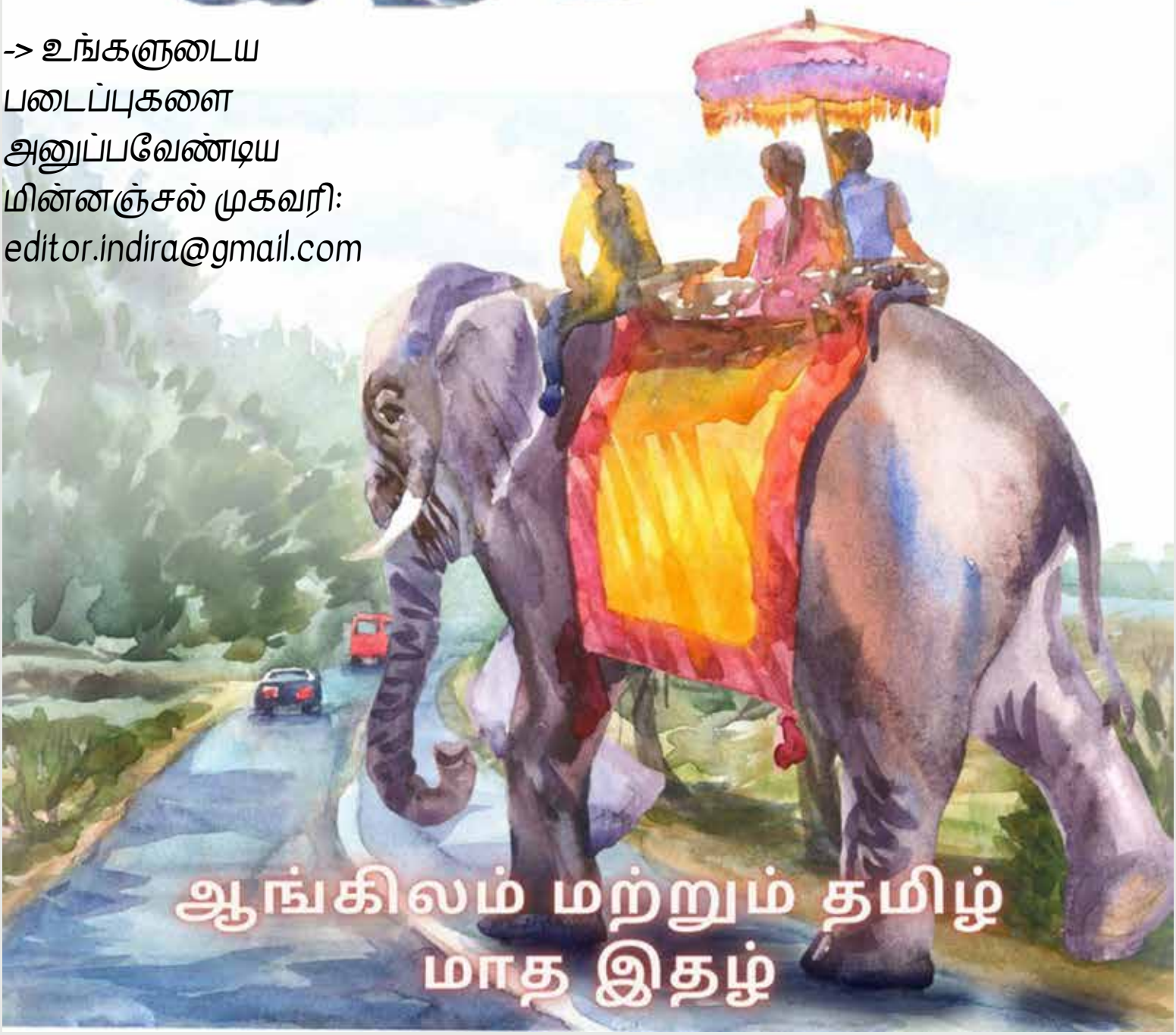
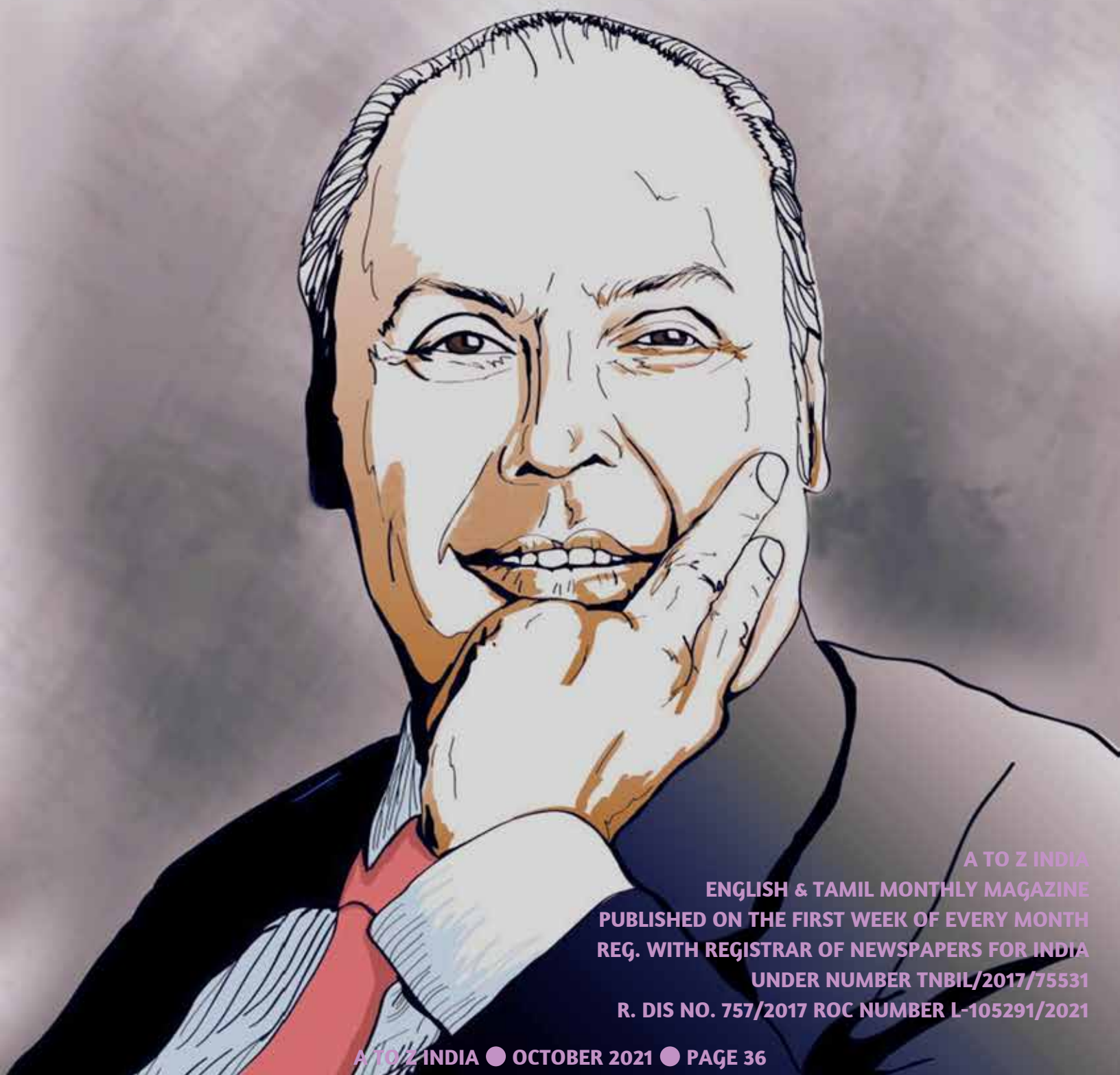


ஆங்கிலம் மற்றும் தமிழ்
மாத இதழ்

# “If you don’t build your dream, someone else will hire you to help them build theirs”

Dhirubhai Ambani



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